

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—I PETER 4: 11.

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Price One Penny.

AN ENSIGN FOR THE NATIONS.

SKETCH OF THE RISE AND PROGRESS OF MORMONISM.

BY BISHOP ORSON F. WHITNEY.

[Continued from page 438.]

NAUVOO.

NAUVOO, Hancock County, Illinois, now became the headquarters of the Church and the chief gathering place of the Saints. The city was founded by Joseph Smith upon the site of a little village named Commerce, situated on a beautiful slope in a graceful bend of the broad and sweeping Mississippi. The place, when the Prophet and his people purchased it, was swampy and sickly, but under the effective sanitary measures applied, it became healthful and a joy to all dwellers, a delight to all beholders. The population rapidly increasing, a great city arose, terrace above terrace, from the water's edge to the summit of a Temple-crowned hill, commanding a magnificent view of the surrounding landscape. During their seven years' sojourn in Illinois, the Saints in Nauvoo and the adjacent settlements increased until they aggregated twenty thousand souls. Many of these came in the great tide of foreign immigration, which, as early as June, 1840, began to land upon the shores of Illinois, these were the bone and sinew, skill and genius of Great Britain, the first of European countries to be penetrated by the zealous missionaries of the Church, preaching the Gospel of "the Gathering." While the Prophet and the main body of his people were building up Nauvoo and other towns in

Illinois and Iowa, the Apostles, with Brigham Young at their head, were laying broad and deep the foundations of the British Mission, that mighty source of strength to the parent Church in America. When they landed at Liverpool in April, 1840, the Church in the British Isles numbered less than two thousand souls; a year later, when most of them returned to America, that number had more than trebled. Branches of the Church had been established in almost every noted city and town of England, Scotland, Wales, Ireland, Isle of Man, and between seven and eight thousand souls had been baptized. Eighteen hundred of these had been converted through the individual labors of Wilford Woodruff. The MILLENNIAL STAR had been founded and a permanent emigration agency established. Following the Apostles to Nauvoo came the Cannon family, relatives and converts of Apostle John Taylor, including George Q. Cannon, the future Apostle, a native of the Isle of Man, and then a mere boy. Franklin D. Richards, now President of the Twelve Apostles, who came from Richmond, Berkshire County, Massachusetts, was with the Church at this time, as was also Joseph F. Smith, the Apostle, born at Far West, just after the sacking of the city by the Missourians.

The Prophet having appealed in vain to the general government for redress of grievances on account of the wrongs suffered in Missouri, turned his attention to the establishment of Zion at Nauvoo and the surrounding Stakes. The kindhearted people of Illinois, pitying the woes of the exiled Saints, had received them with every demonstration of sympathy and hospitality. The legislature granted a most liberal charter to the city of Nauvoo, under which temperance and peace prevailed and religious toleration for all sects was secured. The Nauvoo Legion was organized as a part of the State militia, with the Prophet as lieutenant-general; papers were published, a Temple, a University and other public buildings were projected, and the city beautified and extended on all sides. Everything was prosperous, and the permanent peace and happiness of the Saints seemed assured. In the midst of it all the Prophet, on the 6th of August, 1842, uttered this solemn prediction: "I prophesy that the Saints will continue to suffer much affliction, and will be driven to the Rocky Mountains; many will apostatize, others will be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some will live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

A GATHERING STORM.

Almost immediately the prophecy began to be fulfilled. In fact, before it was uttered there had been heard low mutterings of the tempest that was soon to break in pitiless fury upon the heads of the hapless Saints. Repeated but ineffectual efforts had been made by the Missourians, with the connivance of certain enemies of the Prophet in Illinois, to arrest him and his whilom captive companions, as "refugees from justice," and carry them back to Missouri; and the apostasy of John C. Bennett, a man whom Joseph had trusted and made mayor of Nauvoo, chancellor of the University, and major-general in the Legion, and who now turned against him and sought his life, cast another cloud upon the horizon. Governor

Thomas Ford in his history of Illinois, stigmatizes Bennett as "probably the greatest scamp in the Western country." Repudiated and cast off by the Prophet, for his flagrant immoralities, he retaliated by inventing and circulating the most infamous falsehoods about his former benefactor, accusing him among other things of sanctioning illicit relations between the sexes. He also revived the story of the "Danites," or "Destroying Angels"—an alleged band of assassins, whose business was to protect and avenge the Mormon leaders and prey upon the Gentiles—a slanderous tale originated by one Dr. Avard, another apostate, at Far West. It was at this juncture that the Prophet, foreseeing the inevitable, predicted the exodus of his people to the Rocky Mountains. Two more attempts were made to drag him back to Missouri, but each time he was liberated on habeas corpus by the municipal court of Nauvoo.

THE ANTI-MORMON PARTY.

Much of the ill-feeling that now began to be manifested by the people of Illinois, once so friendly, toward the Prophet and his followers, was doubtless due to religious bigotry; but by far the greater part of it was the off-spring of political jealousy. The reason was simple. The Mormons in Hancock County, though a mere handful by comparison with the population surrounding them, held the balance of power between Whigs and Democrats, the two great national parties of that time, and could turn an election either way by throwing their support to one side or the other. They generally voted with the Democrats, for most of them were of that political faith; but they sometimes supported the Whigs, when the Democrats mistreated them, in order to secure political favors that they deemed their due. Disgruntled over this condition of affairs, certain politicians organized what was known as the "Anti-Mormon Party," composed of Whigs, Democrats and political renegades generally; any one, in fact, who had a grievance against the Mormons and wished to wreak vengeance upon them. It was this party, reinforced by apostate Mormons—the most notable one being William Law, who had been Joseph's second counselor in the First Presidency—that caused the murder of the Prophet and his brother Hyrum, the Patriarch, and brought about the expulsion of the Saints from Illinois.

PLURAL MARRIAGE.

A word here in relation to the alleged immoralities of the Mormon leaders, as detailed by John C. Bennett and other enemies of the Church. Those "immoralities" were confined to the practice of plural marriage, commonly called polygamy. Joseph Smith taught it as a religious principle, revealed from God for the salvation and exaltation of his people. Those who practiced this principle, practiced it in purity, would be exalted to Celestial glory, even as Abraham, Jacob, Moses, Gideon and other ancient worthies with plural wives had been. Hence it was called "Celestial Marriage." It was a key to the highest heaven, where family relationships formed on earth according to divine law, were perpetuated. Hence the revelation on plural marriage, was committed to writing July 12, 1843, but the principle, which was revealed and practiced before that time by the Prophet and other leaders of the Church—practiced secretly because of

the persecution they knew it would provoke—was entitled “Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives.”

JOSEPH SMITH FOR PRESIDENT.

Early in 1844, the Prophet, disgusted with the conduct of leading politicians, particularly Presidential candidates, from whom they could elicit no satisfactory reply as to what would be their course toward the Latter-day Saints if elected to the chair of the Chief Magistrate, resolved on becoming himself a candidate for President of the United States. Having been nominated at Nauvoo on the 29th of January, he issued a declaration of principles, which became very popular in places—especially his proposition to abolish slavery through the purchase of the slaves by the general government with money realized from the sale of public lands. He sent the leading Elders, including Brigham Young and most of the Apostles, through the Eastern States as his electioneers. It was while they were gone that the tragedy was enacted which deprived the Church of its Prophet and Patriarch.

THE MARTYRDOM.

The cause immediately operating to produce this fatal result was the abatement of the *Nauvoo Expositor*, a paper established by the Laws, Fosters and Higbees—apostates from Mormonism—for the purpose of playing into the hands of the anti-Mormons and breaking up the Church. It announced in its prospectus that its purpose was to secure “the unconditional repeal of the Nauvoo City Charter,” the main bulwark of the Saints against intemperance, social corruption and mob violence. Its first issue—the only one published—slandered the Church authorities, and promised to further scandalize the city and its inhabitants. The Prophet was now mayor of Nauvoo. He and the municipal council ordered the abatement of the *Expositor* as a public nuisance. Their order being executed, they voluntarily went before the municipal court of Nauvoo, and subsequently before Esquire Daniel H. Wells, a non-Mormon magistrate, and were exonerated by both. Their course, though summary, was decided to be strictly legal under the charter and ordinances of the city. But this would not satisfy the anti-Mormons. Creating a great furore over the alleged attempt by the Mormons to destroy “the freedom of the press,” and concentrating armed forces at Carthage, the county seat of Hancock, where they were joined by many Missourians, they demanded that their intended victims come there and be tried for riot. They threatened to lay Nauvoo in ashes and massacre all the inhabitants if their demand was not complied with. The situation became so serious that Joseph Smith, as lieutenant-general of the Nauvoo Legion, after sending Governor Ford a statement of the facts, but receiving no reply from him, called out the Legion to defend the city and placed Nauvoo under martial law. This act was construed as treason. Governor Ford appeared at Carthage, took command of the mob forces, which were now transformed into regular militia, and demanded that martial law at Nauvoo be abolished, and that all persons connected with the destruction of the *Expositor* press come to Carthage to be tried. His orders were obeyed. The Prophet and his friends (the former after reconsidering a partly executed purpose of

starting for the Rocky Mountains) on the evening of June 24 set out for Carthage. "I am going like a lamb to the slaughter," said he—it was not the first time he had predicted his death—and the prophecy was soon fulfilled. All the prisoners were liberated excepting Joseph Smith, Hyrum Smith, Willard Richards and John Taylor, who were imprisoned in Carthage jail. There, in the afternoon of June 27, while Governor Ford, after pledging them the protection of the State, was at Nauvoo haranguing and upbraiding the Mormons for their "crimes," a band of assassins, with blackened faces, assaulted the jail, overpowered the guards (who gave way with scarcely a show of resistance) and shot to death Joseph and Hyrum Smith and all but fatally wounded John Taylor. Willard Richards escaped unhurt, though right in the midst of the massacre. The murderers were never brought to justice.

THE EXODUS.

The Twelve Apostles, the Council next in authority to the First Presidency, which death had dissolved, now took the leadership of the Church, in spite of claims to the succession put forth by Sidney Rigdon and other pretenders. Sidney, who, disaffected, was living in retirement at Pittsburgh, Pa., at the time of the martyrdom, after the rejection of his claim by the Apostles and the main body of the people, left the Church and was never again identified with it. Many others fell away, but under the firm will and wise management of President Young the Church was kept intact, the Nauvoo Temple was completed and dedicated, and the great exodus from Illinois, planned and executed. The vanguard of the migrating Saints, fleeing from persecution—which did not cease at the death of the Prophet, but thenceforth made Brigham Young its chief target—leaving Nauvoo in February, 1846, and crossing the frozen Mississippi, wearily dragged their heavy wagon trains across snow-covered Iowa, and about the middle of June rested upon the Missouri, where they founded Winter Quarters. There, and at other temporary settlements, they were joined later in the year by the remnant of the Church from Nauvoo, which city, treacherously besieged by a mob, after promises of peace and suspension of hostilities, had surrendered, after a gallant defense, in which several persons were killed, and been given over to pillage and rapine. In the summer of 1846 came the call for the Mormon Battalion, to which five hundred men cheerfully responded and marching westward assisted the United States in its war against Mexico. In April, 1847, Brigham Young, at the head of a picked band of Pioneers, set out to find a home for his homeless people and make good the prophecy of his predecessor, that the Saints should become "a mighty people in the midst of the Rocky Mountains." They traversed the trackless plains lying west of the Missouri river, penetrated the snow-capped mountain fastnesses of the Great American Desert, and on the 24th of July arrived on the shores of the Great Salt Lake, a thousand miles from civilization, where they founded Salt Lake City, the metropolis of the intermountain region; the parent of more than two hundred cities, towns and villages that owe their existence to the energy of the Mormon people and the genius of their great leader, Brigham Young.

It would be too long a story to narrate in detail the many events that have crowded like waves upon the shore of history since the Mormon Pioneers settled this once desolate region—"a salt land not inhabited," save by wild beasts, savage red men and voracious crop-destroying insects, which, with the natural dryness of the soil, necessitating irrigation, constituted almost insurmountable barriers to its reclamation. This article is not a story of the settlement of Utah; it is a sketch, and a meagre one, of Mormonism.

[TO BE CONTINUED.]

A CHINESE POINT OF VIEW.

THE Chinese minister in Washington, Wu Ting-Fang, a short time ago delivered an address before the American Academy of Political and Social Science at Philadelphia, which has attracted much attention. In logical and calm language he depicted the various phases of the so-called eastern question, and dwelt particularly upon the part "Christian" missionaries are playing in the Chinese empire.

He first sought to dispel the notion that the civilization of his country is stationary. He argued that China has survived, while other ancient powers of Asia have succumbed. He then proceeded to show that "Christian" missionaries were forced upon the people after a devastating war, and that, as a consequence, in the view of the masses, they were there but as forerunners of the executors of a deep-laid political plot. This impression would account for all the mobbings of "Christian" missionaries in China.

Suppose, the speaker went on to ask, that a number of Confucian emissaries were to come to America and meet with troubles. What would the consequence be if, instead of viewing the situation philosophically, they should lose their temper, call in the police, and apply to the government at Washington for official interference? "I verily believe," he said, "that such action would render the missionaries so obnoxious to the American people as to put an end to their usefulness, and that the American government would cause a law to be enacted against them as public nuisances."

We hope the mild rebuke thus administered to "Christian" ministers will have a desirable effect. In China and elsewhere, these missionaries are too anxious to appeal to the strong arm of the civil government for support in their efforts. Impatient at the slow progress they are making, when offering their modicum of wisdom as a substitute for philosophical, social and religious systems that have stood the test of ages, they too often lay aside the word and grasp the sword, thinking, no doubt, as did Peter on a certain occasion, thereby to render the Master a service.

They forget that the Christians were successful missionaries as long as they went as "lambs among wolves," and that their usefulness was practically ended when they donned the garb of beasts of prey. History emphatically teaches this fact, but "Christian" ministers are apt to forget it. In China and elsewhere, the temptation to make proselytes by the aid

of force is strong, although to fall in this respect is to surrender the credentials of an ambassador of the Most High.

This point, too, was indirectly brought out by the Chinese minister in his address. He called attention to the fact that some people boast of civilization and stigmatize others as uncivilized. "What is civilization?" he asked. "Does it mean solely the possession of superior force and ample supply of offensive and defensive weapons?" Then he continued:

"I understand that a civilized nation should respect the rights of another nation, just the same as in society a man is bound to respect the rights of his neighbor. Civilization, as I understand it, does not teach people to ignore the rights of others, nor does it approve the seizure of another's property against his will. It would be a sorry spectacle if such a glaring breach of the fundamental rights of man could be committed with impunity at the end of this nineteenth century. . . . It would be better to live among the people who practice the tenets of Confucius and Mencius than among a people who profess to believe in the highest standard of morality but do not practice what they believe. The aphorism of Tennyson should be changed so as to read: 'Better fifty years in Cathay than a cycle in Europe.'"

The speaker closed by stating that the design of Russia is to become the ruler of two continents, and then of the world, and in this statement he sounded a warning, which the standard-bearers of western civilization cannot afford to leave unheeded. Russia controlling the millions of Asia would be a world-power indeed!—*Deseret News*.

UTAH ITEMS.

The Salt Lake members of the Tabernacle Choir are contemplating an eastern tour to hold concerts in some of the leading cities.

The Elders in the Southern States mission are having much success in selling the Book of Mormon; as many as seventy-five copies have thus been disposed of in a single week.

It is now confidently expected by those who have been working on the matter that Congress will appropriate \$25,000 for the establishment of a United States fish hatchery in Utah.

A movement is on foot to get up a reunion of the surviving members of Zion's camp, the Mormon battalion, and the original 143 Utah pioneers on July, 1847, but as yet the arrangements have not assumed definite shape.

The state of Utah has been allotted one of the captured Spanish guns as a trophy from the recent war. One of the guns captured by the gallant Utah volunteer batteries in the Philippines will probably be brought to the state capital.

A carload shipment of fine onyx was made from Lehi Monday. The stone will go to Chicago, where it will be dressed and a portion of it used in an exhibit at the world's fair at Paris. It comes from the quarry owned by the Salt Lake Onyx company.

A pension has been granted to Mrs. Lulu D. Holden, of Salt Lake City, which is probably the first pension to be granted to a Utah person as a result of the Spanish war. Thomas H. Holden, the husband of the pensioner, died at San Francisco of fever.

Solid silver chiming bells made entirely of Utah metal, is the latest suggestion for the new Catholic cathedral. Bishop Scanlan has practically decided to have it carried out, and will have them among the most complete in the world. It is proposed that the silver be contributed by Catholic miners in Utah, in bullion, ingots or small pieces, according to the wealth of the contributors.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 20, 1899.

NO NEW DOCTRINE.

"MORMONISM" is often spoken of as a new system, only having been in existence since 1830. No greater mistake could possibly be made, but, on the contrary, it claims to be older than the earth itself, having been formed in the heavens when, "The morning stars sang together, and all the sons of God shouted for joy." It is a restoration of the Gospel of Jesus Christ, which is the "power of God unto salvation to every one that believeth."

It is the plan instituted to redeem man from his fallen and sinful condition and to bring him back into the presence of his Creator through a glorious resurrection, without which there cannot be a fulness of joy.

There is nothing new in the initiatory ordinances of the Gospel as taught by the Latter-day Saints—Faith in the Lord Jesus Christ, Repentance from sin, Baptism for the remission of sins, The laying on of hands for the gift of the Holy Ghost. These were taught very plainly by Christ and the Apostles, but are taught in these latter days in their fulness only by the Latter-day Saints.

That men must be commissioned of Jesus Christ to administer these ordinances is nothing new, for Paul said, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

That there should be communication with the heavens through prophecy, revelation and the ministry of angels is not a new doctrine, but was taught whenever God has had a people on the earth from the earliest times. It cannot be claimed that the doctrine of signs following the believer is new, for Christ said, "And these signs shall follow them that believe," etc.

Baptism for and the redemption of the dead were taught in the early Christian Church, as see I Cor. 15: 29, and John 5: 25. The organization of a church with Apostles, prophets, evangelists, pastors and teachers is as old as Christianity itself. The gathering of scattered Israel and the restoration of the Ten Tribes is a bible doctrine, as also the pre-existence of spirits.

It is no new idea that men should be honest, true, chaste, benevolent, virtuous, and should do good to all men, and that there are different degrees of glory in the eternal world wherein every man will be rewarded according to his works.

The doctrine of the second coming of Christ has been understood ever since the two men in white apparel said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into

heaven." His atonement and its efficacy were understood before His advent in the flesh. So it is in regard to all the doctrines taught by the Latter-day Saints; they embrace the laws and ordinances by which mankind may be saved in the kingdom of God, and are eternal truths, independent of time or place, and will be as true in a thousand years hence as they are to-day.

"Mormonism," so called, embraces the whole sphere of truth and excludes all error, and the only newness about it is that it has been newly revealed from the heavens, or, in other words, those things in the scriptures that were not understood or were but partially understood, have been made plain through modern revelation.

There is nothing secret or mysterious about these principles, but all are invited to investigate them, and we promise that all who will do so with prayerful hearts and sincere desires to know the truth, shall know of the doctrines, whether they are of God or whether we speak of ourselves.

A. W.

BREAD AND BREAD.—A writer in "Beerhou's Corn Trade list" says, that he saw in Bristol, specimens of the first cargo of Utah wheat ever brought to this country; the shipment consisted of 13,000 quarters or 104,000 bushels, and combined, says this expert, the qualities of the California and Eastern States wheat, although quite unlike either; nevertheless it was counted a very useful wheat by Messrs. Humphries and Bobbit, who own the great roller mills in Bristol, and were partial purchasers of this special cargo.

In regard to this being the first cargo of Utah wheat ever imported into England, the writer is in error, for ever since Utah was connected with the western coast, shipments have been made direct to London at least, *via* San Francisco, Septimus Sears, Esq., having many years ago come over here as the agent of the Z. C. M. I. to dispose of immense quantities of wheat from that inland State. We think it is somewhat curious to observe that the people of that city of determined opposition (Bristol) should eat the "bread that perisheth," raised by a misunderstood and misrepresented people, and yet reject "the bread of life" presented gratis by its authorised agents, and ignorantly asking, as of old, "Can any good thing come out of Nazareth?"

N.

THE president of the Leeds Conference desires to call the attention of the Saints to the fact that a quarterly settlement is desired from all who subscribe for the STAR. Statements of accounts were enclosed in the last issue for June. Those who desire to pay by the year can do so in advance. Many pay by the month, this is perfectly satisfactory.

The accounts when small are frequently overlooked until they assume proportions that are difficult to settle.

Those at a distance please mail to C. Woolfenden, 33 Thirkill Terrace, Springmill Street, Bradford.

MONDAY the 24th inst. will be the fifty second anniversary of the entrance of the Pioneers into Salt Lake Valley, after a weary pilgrimage of

1,400 miles. Appropos to the occasion we have received from our friend T. G. Webber, Superintendent of Z. C. M. I., a copy of the "Route followed by the Pioneers," for which we desire to express appreciation and thanks.

ON Tuesday we had a very pleasurable call from President D. O. McKay of the Scottish Conference who was on his way to Cardiff to look up relatives and to attend the Eisteddfod, and on Wednesday from President John R. Hindley of the London Conference, who comes to visit relatives in Macclesfield.

A DISTRICT meeting of the Manchester district of the Church of Jesus Christ of Latter-day Saints will be held in the Liberal Association Hall, 67 St. Oswald Street, Rochdale Road, Manchester, on Sunday, July 30. Sessions will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

WE had a very pleasant visit this week from Brother and Sister Thomas Miller of Salt Lake City, who have been visiting relatives and friends in Scotland and Christiania, also a brother in Liverpool. They embarked for home yesterday.

It was with pleasure that we met Sister Margaret A. Caine of Salt Lake City, who has been attending the meetings of the International Council of Women in London. Sister Caine is looking up relatives in the neighborhood of Liverpool.

THE Anchor Line s.s. *Furnessia*, which sailed from Glasgow on the 1st inst. carrying returning missionaries and emigrating Saints, arrived at New York on the 12th. with all on board well.

RELEASES AND APPOINTMENTS.—Elder James T. Poulton and Louis C. Duncan of the Birmingham Conference have been honorably released to return home, and will sail August 3 from Glasgow on the s.s. *Furnessia*.

Elder Herbert L. James of the Bristol Conference has been honorably released to return home, time of sailing not decided.

Elder Joseph H. Frisby has been released as Traveling Elder in the Leeds Conference and appointed to preside over the Bristol Conference.

Sister Liza Chipman has been released from laboring in the London Conference and appointed to labor in the Scottish Conference.

Sister Josie Booth has been appointed to labor in the Scottish Conference.

Sisters Lydia D. Alder and Jean Clara Holbrook have been appointed to labor in the London Conference.

Elder David W. Horsley has been honorably released to return home on July 27, per s.s. *Anchoria* from Glasgow.

ABSTRACT OF CORRESPONDENCE.

THE following is from President Thos. Gilchrist of Newcastle:

"Our District Meeting in Middlesborough, afternoon and evening, had a fair attendance of both Saints and strangers, but not so many as

expected. The brethren laboring in that district, although young in the field, are determined that the inhabitants shall not rise up against them in the day of judgment. A letter received from Fred. B. Williams states that, notwithstanding the weather being somewhat stormy, they held out-door meetings the last two weeks, and there was a good influence present.

"Our Stanley District meetings were poorly attended, due principally to the weather, which was very disagreeable. The Elders and Saints had worked hard to make them a success, posters had been placed in the most conspicuous places, and nearly every house received a hand bill announcing the same, but all who did assemble enjoyed a rich degree of the Spirit of the Lord.

"July 9th was appointed for our District meeting in South Shields. The Hebburn and Sunderland Branches were represented by their presidents, and Sister Etta Oliver, the organist from Newcastle, was greatly appreciated for her aid.

"Favorable reports are coming in from the Elders; after holding out-door meetings, they receive invitations to call at the homes of some listeners who are perfect strangers, but desiring to hear more of the principles of the Gospel.

"We are using the 'Rays of Living Light' instead of tracts at our out-door meetings, selling them to the people for one penny each, enough to cover the cost. I believe we will be able to get the principles more fully before the people in this manner."

SISTER SARAH JAMISON writes from Belfast, under date of July 11, as follows:

"I took sick last Saturday, and on Sunday I grew so bad that I felt that I must get relief or I could not endure the excruciating pain which seemed to be crushing my very life away. I accordingly sent for the Elders, who have always been the source of my relief in such emergencies. Elders T. L. Allen, Joseph W. Smith, Nels Nelson and Wm. B. Baker called three times during the day. That is they came two at a time at first, but in the evening they all came together. I told them that it looked like my time had come, and I wanted them to see that I was properly buried. They administered to me, and immediately after taking his hands off my head, Elder Smith said, 'Sister Jamison, you are going to have a restful night.' President Allen made me the same promise just before taking leave of me, and, although at the time I did not think such an improbable thing could be, soon after they were gone the pain left me, and I was soon in a sound sleep from which I did not awake for about three hours. I turned in my bed, and slept again until after my family had all gone to their work. When I did waken, aside from being somewhat weak, I felt as well as ever.

"Now, I want to testify in my humble way, that nothing but the power of the Lord could have restored me in so short a time. My heart is filled with gratitude to Him, as well as to His servants, the Elders, for their kindness and sympathy in my time of need."

ELDER SLMUEL T. CLARKE sends the following from Cardiff:

"When President Owen was released from the Welsh Conference, the Elders laboring therein presented him a beautiful ebony cane, as a token of the esteem and confidence in which he was held.

"The members of the Cardiff Branch also showed their appreciation of the good work done, by presenting an elegant writing desk on which was the following inscription: 'Presented to E. R. Owen, Esq., by the Cardiff Branch of the L. D. S.'

"Brother Owen's wife was not forgotten, for the good Saints of Cardiff sent their compliments to her in the form of a handsome sun-shade. Many other presents also were given by friends as tokens of remembrance and good will.

"He goes from here with the best wishes of all. His work has been an honor and a credit, not only to himself, but also to the Church he represents, and we all feel to say God bless Brother Owen and protect him that he may have a pleasant journey home, and a happy meeting with the loved ones awaiting him on the other side of the water.

"W. J. Wale, our new President, is the right man in the right place, and we feel that he is the man whom God has chosen for the position. I think that the brethren will give him the same support that was given Brother Owen. For myself I am willing to do all in my power to sustain President Wale in this calling."

PRESIDENT ANDREAS PETERSON of the Scandinavian Mission writes under date of July 13, as follows:

"Last Monday night I gave a lecture to a Temperance Society, subject, 'Past, present and future state of man, from a Biblical standpoint.'

"Editor Figgie of Copenhagen has invited me to speak in his society next Tuesday the 18th inst. These lectures, even the subjects, are well advertised, and hence the meetings are well attended by fine people, but strangers to me, and they seem to listen with marked interest. In those meetings I announce our meetings, also distribute the 'Articles of Faith.'

"Yesterday I received a letter from President Petersen, Aarhus, in which he informs me that all is well and that seven were baptized in Randers a few days ago, and he calls for more missionaries. President Fersberg, Gotenborg, is at present on a round trip in the conference, and good news comes from there. I wish that we could get about one hundred Elders from home inside of three months, but they need to be provided with some money."

ELDER A. P. BALLINGER writes as follows from Stroud, Bristol Conference:

"We are much encouraged with the prospects here at present, the work is progressing as well as we can expect, and a few are being added to the Church. There seems to be a lively interest here among a great many religious people, and the spirit of investigation is prevalent. We have some good faithful and energetic Saints who are trying to live their religion and are obeying every principle as fast as it is revealed to them.

We have a very comfortable hall to meet in on Sunday evenings, and are pleased to say it is generally well filled with Saints and investigators. We also have a M. I. Class which has been organized about two years, and is well attended. We know there is much good done there and some attend who seem afraid to come to our hall. We hold this class in a cottage and are now holding it at a Mr. Jones's house, who has kindly opened his door to us; he is truly a friend indeed, and our prayer is that God will bless him and show him the light. His good wife has recently been baptized, and we hope soon to see others of the family follow her example.

"Sunday, July 9, we organized a Sunday school with Elder G. A. Mill as Superintendent, Brothers Alfred Cook and Ephraim Gardener as his assistants, and Miss Alice Jones as secretary. The attendance was very satisfactory, we enrolled twenty-four and expect to increase every Sunday."

ELDER E. W. REES who is traveling in Wales for genealogical purposes writes:

"Mrs. Phillips, my niece, has requested me to stay over the great Eisteddfod in Cardiff, but I feel that my time is very short in this country and precious, for the reason that the climate here does not agree with bronchitis, which I contracted coming over the sea, hence I am very anxious to get my work done. I am happy to tell you that I have succeeded wonderfully in getting the records I wished, from a gentleman who is 80 years old. He gave me a fine list of the names of our dead. I ought to say too that I had the pleasure of preaching two sermons in the Welsh language on Sunday last, July 9th."

A PREDICTION FULFILLED.

In commencing my labors among the Conferences of Great Britain, I looked forward with feelings of pleasure to the time when I would have the privilege of visiting the Glasgow Conference, one reason for this was that I had labored in that Conference on a former mission about fifteen years ago; and then there was the further reason that Scotland was the home of my forefathers, and the land in which my parents first heard the Latter Day Message.

In Edinburgh on the 26th of May last, I spent a very pleasant day with Elder Wm. Sterling. I had never met this brother before, but was soon able to detect that he was one of the true fold, for I found that he possessed that good spirit into which all true followers of Christ have been baptized, and which "floweth from heart to heart as oil from vessel to vessel." In the course of conversation a question was asked regarding the time of day. On my remarking that I could not tell as I had no watch, Brother Sterling at once replied, "Well Brother McMurrin you will get one. I'll prophesy that you will get a watch." "That's good" I said, "may your words come to pass!" "They will," said he, with much earnestness, and I looked at the man wondering what he had in his mind, he being an utter stranger to me.

After visiting the conferences at Glasgow, Belfast and Accrington, I

returned to "42" to prepare for a visit to Birmingham. The next day at table, I remarked that Brother Sterling had prophesied that I would be provided with a watch, and I was living in hopes of its fulfillment. "Well," said Brother McFarlane, "it has come to pass, the watch is here," when he produced a little box containing a timepiece sent from Nailsworth, Stroud, Gloucester, on May 26, and accompanied by the following note without signature:

"I have sent you a watch for the Elder of your Church that has not got a good watch, it is a splendid time keeper."

That described me exactly, I have two old watches neither of which is good, so I was declared the owner.

On the very day that watch was sent from Nailsworth, Brother Sterling, over three hundred miles away, predicted, most positively, that I would get a watch. Since receiving it I have been very much interested in trying to find out who sent it, so, while attending meetings in Bristol, in which conference Nailsworth is situated, I made inquiries regarding it, and found that there were no members of the Church in that town, the Elders knew nothing about it, and the question as to who sent it is still a mystery.

J. L. M.

THE PIONEERS DAY.

NEITHER the Saints in Utah nor the brethren from there, now temporarily domiciled in a foreign land, can afford to forget that notable historic day when the pioneers filed down the eastern slopes of Salt Lake Valley, and essayed in the name of God and liberty to lay the foundation of such a commonwealth, as should practically confer upon all its citizens the possession of "life, liberty, and the pursuit of happiness." The fourth of July, grand in history, and held in undisguised reverence by these fugitives, had failed to realize for them, the grand ideal enshrined in sentiment and song, which the fathers had contemplated, and as they thought established as the basis of the young Republic, and the corner stone of a nation half developed, or yet to be. Theory had been championed, but the promulgation of a new faith, under the guarantee of the Constitution and the Declaration was outside the boundaries of political and religious interpretation, and for a time, it seemed as if public sentiment had apostatized from the genius of those inspired and promulgated documents, as sectarian theories and methods had from the simple originality of the primitive Gospel. But Mormonism had been destined to become the touchstone of political pretension, as it had been of social and religious profession; and while it is remarkable that profession and pretension in particular, perished in the application, it is not less worthy of remark, that the sober second thought has in no way, even yet, awarded to the possessors of that touchstone any favor, privilege or right, on the basis of equity and simple justice. It is remarkable, too, that when twenty-five thousand people supplicated in the hour of their extremity, the clemency and hospitality of all the then sovereign states, not one responded in their favor, and

those who replied failed to answer the cry of the persecuted and distressed. It is also worthy of consideration now, that during the weary years of embryo statehood, men patriotic and men of justice were rare, when repeated application was made to ruling powers, for the practical application of the lauded principles enshrined in the observance of a nation's glorious natal day, but one, here and there, insisted upon equal justice and recognition of the Pioneers, *because that recognition was right.*

Millions of foreigners, cradled in ignorance, and baptized under institutions other than those of freedom, were admitted to citizenship, honor and its emoluments, while the sons of men who fought for independence were scouted and belied. Great hordes of men, whose thoughts and aspirations were alien to the genius of true liberty, were preferred to men who knew what the constitution said and meant, and years flew by in ceaseless application to the victims of "hope deferred," until paltry expediency suggested the complete rehabilitation of hundreds whose patriotism had been tested in the fires of battle, and in the midst of unwonted crises and the difficulties of colonization a thousand miles from anywhere.

The great Old Testament of inspiration, revelation and patriotic writing was not written upon tables of stone and so liable to be broken, but it was yet practically valueless until the New Testament of liberty was partially opened on the 24th day of July, 1847, and only most fully opened and consummated on the day of final statehood, January 4, 1896; then the New Testament sustained the Old as the Old had prepared for the New, "the two sticks became one," but it was nigh unto fifty years after the pioneers had righteously protested against that "hope deferred," and in fact many of those who, after weary waiting, seeing only from Mount Pisgah the land of promise, had "died and been buried" without setting foot thereon.

Even to-day fanaticism persists in rearing its hydra-headed political heterodoxy, and protests against good accomplished, nay it would fain undo the little patriotic unanimity there is, and relegate to political disfranchisement the most appreciative and patient of all America's millions, albeit they are Mormons according to inalienable right, and by virtue of several generations of uncompromising lovers of truth.

Upon these two unmistakable sabbaths, noisily celebrated or silently honored, there rests the entire fabric of right and justice, of political, social and religious liberty, of equal rights and unalterable recognition, like as between the pillars of Hercules, all human commerce may pass or repass, so as to these two, and the man who would overthrow the protecting thought which neither represents singly and alone, must be unobservant of the broad lines of history as recorded by the finger of destiny or the hand of God.

We salute amid the war of cannon and the waving of banners the dawning of the one, but in quieter mood perchance we rest beneath the banner of peace and joy with the other, complimentary and supplementary are they, precious to us and destined to be handed down in ever increasing significance and glory to the generations to come.

N.